

Sears Philosophy Lessons

Volume III



F. W. Sears, M P



Class BF 639

Book S3

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**THE WORLD'S GREATEST IDEAL—
FREEDOM**

Sears Philosophy
as taught in
"The Books Without an If"
makes life livable here and hereafter

Sears Philosophy Lessons

Volume III

by

F. W. Sears, M.P.

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"Concentration—Its Mentology and Psychology"; "How to Attract
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"How to Conquer Fear"; "Everyday Experiences";
"Was Jesus God or Man?" "Sears Philosophy—
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**THE WORLD'S GREATEST
IDEAL—FREEDOM!**

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THE WORLD'S GREATEST IDEAL—FREEDOM!

by F. W. SEARS, M. P.

To learn the positive and constructive use and expression of Energy under the Law of Harmony, and rise above the effects of its destructive use and expression under the Law of Force, is man's destiny here and now.

The world is waiting for this new message of harmony, for a larger vision and a deeper understanding of life, which will enable it to materialize its greatest ideal—Freedom.

This message will be given to the world by America; is being given to the world from this platform every Sunday morn-

ing, and daily during the week from our School.

But what is Freedom?

We have been taught by the man-limited consciousness of the past and present that there were things which were absolute; which were perfect in their finality.

But let me tell you here and now that there is nothing absolute, nothing perfect in its finality along any line, except as to form, or there would be no further growth.

Even the Infinite itself is not perfect or perfection would be a Universal Law and all growth would cease by reason thereof.

Freedom therefore is not something which is absolute, something which is fixed, something which can be defined and lim-

ited—because freedom is only limited by the consciousness of the individual.

And so freedom means different things to different people.

To some it means license, licentiousness, littleness, disease, decay, death.

To others it means liberty, longevity, largeness, limitlessness, and therefore greatness, growth and life.

The sum total of what it means to individuals is the ideal of the race or nation.

Mankind, whether individuals, families, races or nations, can be divided into two general classes, or two lines of thought.

The first class are those who are limited in their consciousness, and whose science, philosophy and religion is based upon the manifestations of Energy.

The purely physical and mental types of consciousness belong to this class.

The second class are those who are unlimited in their consciousness, and whose science, philosophy and religion is based, either consciously or unconsciously, on Energy itself and its limitlessness.

There are many persons in the world who belong to this second class who have never heard of the Sears Philosophy; they have never heard of the unlimitedness of consciousness which we teach from this platform; nevertheless they belong to this second class for they have unconsciously reached out into the unknowable and made it the knowable to their souls.

Such persons have unconsciously reached out, refusing to be limited by the physical and mental states of consciousness, and grasped the unlimited with the mighty power of their own consciousness.

These two classes intermingle and are interwoven with each other more or less.

There is no pure type of either class, no absolute type, and that is why it has been so difficult for man to see and understand these different types.

One must be a very close student and analyst, and study life from all its angles to be able to classify man's characteristics and appreciate fully the different types so closely interwoven, interpenetrating and intermingling are they.

In the first class we find those who are dominated by the physical and mental states of consciousness; who refuse to allow their human mind to get out into the unlimited realms of the infinite.

In the second class are those whose unlimited ideals find room for action and who use their physical and mental states

of consciousness to materialize as best they can in their more or less imperfect way these unlimited ideals.

All life everywhere is the result of action and reaction.

The first class of people, those dominated by the physical and mental states of consciousness, see this action and reaction only on the objective plane; they are able to cognize it only with their physical and mental senses and they therefore limit cause and effect, action and reaction.

In their science they call action and reaction, positive and negative; in their philosophy, good and bad; and in their religion, God and devil.

The second class, those that live in the unlimited side of their consciousness, see action and reaction not only on the ob-

jective plane but they see that the primary or original action lies back of the objective plane and is located in the power which uses Energy to manipulate form in the objective world.

Instead therefore of limiting their science, philosophy and religion to positive and negative, good and bad, God and devil, they see all life as one; action and reaction being one and the same, differing only in its manifestation through form.

They see good and bad as being the same thing—Energy manifesting through form.

They see God and devil exactly the same thing—Energy manifesting through different forms—that is all.

While the first class live in the consciousness of the separateness of life, the

second class live in the consciousness of the union or oneness of all life.

The first class see only the form and the manifestation of Energy through form.

They limit themselves to form, either material or spiritual or both, and so in order to control things in the objective world they must limit others for self-preservation.

When they are asked: "Am I my brother's keeper?" they answer, "Yes, I am responsible for my brother."

Instead of giving their brother an opportunity to work out his freedom in his own way they say to him: "My way is the only way and you *must* come my way or be forever damned."

They never once see the great truth that their judgment is based wholly on

the external side of life and that each soul's way is the best way for it to learn its lesson of life no matter how poor a way it might be for every other soul.

The second class, looking back of all manifestations of Energy through form and seeing the oneness of all life, seeing that these manifestations are simply differences in form and not in the Energy which created them, when asked the question: "Am I my brother's keeper?" says, "No, I am my brother's *Teacher*."

This class knows and understands that in order to be its brother's Teacher it must lift up its own life, do the work upon its own consciousness instead of attempting to "reform" the other fellow.

This class realizes what the man Jesus meant when he said: "If I (the God, or good, or harmonious in me) be lifted up,

(that is gotten out into expression) I will draw all men unto me.”

This class appreciates the fact that the only constructive way to draw people or things to us is to have the “drawing” process mutual.

And that the only way to truly uplift mankind is to teach it how to uplift itself rather than attempt to force its upliftment with threats of its punishment or destruction.

The principles underlying the great war are the same as those which caused the Pilgrim Fathers to come to the shores of America.

They are the same as those which caused our Revolutionary and Civil Wars.

These principles are those which underlie freedom at all stages of man’s unfold-

ment in every age—freedom, not only of the body and mind, but freedom of the soul and spirit.

No matter what the objective causes may have been; no matter what specific reasons the different Nations in any and all ages may have given for engaging in war, the fact still remains to those who look with eyes that see and whose ears can hear that back behind all of the objective causes and specific reasons lies this great truth the real cause was and always has been the ideals of the warring people, no matter what language was used in which to state such ideals nor how destructive, undeveloped and uncivilized those ideals may have been.

And what has been the one great ideal of them all in every age and in every stage of development?

FREEDOM.

Freedom to do that which each wanted to do.

In considering the great world war let us take first the German ideal for that represents the interpretation the Central Powers placed on this word **FREE-DOM**.

The German ideal was that the people are created for the State. All for the State; business, home, family, even life itself for the State.

And who is the State?

The political power which rules it.

What was the result?

Freedom? No indeed, but slavery instead.

Slavery of the people to the State ideal—the same as the people have been enslaved by the religious ideals.

Slavery of the people for the aggrandizement of the State and its rulers.

The only difference between this ideal and that of the Christian Church and all other dogmatic religions in all ages has been the object and in the principle underlying the object.

The ideal of the religions which worship a Personal God is that the people are created for the Church—instead of the State. All for the Church rather than for the State.

It has been this difference in objects which has always aroused the antagonism of the Roman Catholic Church when separation of Church and State has occurred.

In such cases the people have had two ideals—the Church and the State—and one had to become subordinate to the other at times.

What was the result, the effect, of this ideal of "all for the State?"

It gave to the German Empire an objective efficiency in a few short years such as the world had never witnessed before simply because it concentrated all the power objectively upon the materialization of things, and in the repression of the consciousness back of that materialization has that ideal worked out its own failure.

Its great objective strength, obtained under the Law of Force, proved its greatest weakness in the finality.

"The mills of the gods grind slow but sure and exceedingly fine" we are told, and that is true.

The Universal Law is at work at all times and it matters not whether it is the German Empire, the British Empire,

France, Italy, America, or just some one lowly and insignificant person, *the law works*.

And what of the other ideal—the world's ideal of freedom?

It is that the State is created by and for the people.

That is the world's ideal of freedom.

And what is the result?

Freedom of the people politically. Freedom of the people religiously. Freedom of the people scientifically, philosophically, and in every other way; the upliftment of the State as a whole through the upliftment of the individuals or units composing the State.

While it is true that this ideal worked out under these laws gives the greatest diversity apparently in the objective world and causes man to scatter his forces

broadcast rather than concentrate them, yet while doing this it creates a power through individual independence, and develops a consciousness within man the strength of which in its finality is so overwhelming that mankind has not yet begun to realize but a very limited idea of its possibilities.

Its strength and power is unlimited relatively speaking as compared with the other ideal.

From the earliest history man has attempted to rise in the material world through the enslaving of his fellow-man.

In his ignorance and lack of understanding this was and has been the best method he knew.

It was the only way he knew how to do and he never realized how weak and im-

potent his “know how” was in the last analysis.

His first attempt was through the physical slavery of man by brute strength.

Then came the mental slavery through his greater mental knowledge and power.

As these two methods grew and unfolded he found a third method which combined them both and which he used. This was the religions he created.

He first created a physical god with forms and ceremonies for man to worship—idols of wood, stone, silver, gold, to symbolize the object of his worship.

As time went on and men began to grow an intellect these material idols lost their power to hold the people in bondage and so an invisible god of spirit was created which man called the real God.

This was followed by the creation of

an idol of flesh such as Confucius, Brahma, Krishna, Jesus, Mohammed and the other saviours of the world.

They were one and all gods of form, whether made of gold, flesh or spirit and so were idols; ideals converted into form and worshipped, thus becoming idols.

The fight of the priesthood in all ages from the beginning of time down to the present day to obtain temporal power has been to enslave man through his religious and secular pursuits.

The priesthood of ancient Chaldea, of Egypt, of Greece, have all been swept away by the Universal Law in the working out of the Law of Cause and Effect, and the priesthood of the Russian Church found itself impotent and powerless when autocracy was swept away.

The fight of the autocrat, of kings and

emperors, against the Church and the priesthood has been simply so that they instead of the Church should control and enslave the people.

England would not have become Protestant England at the time she did had it not been that one of her kings wanted another wife and the Pope refused to allow the divorce. This king then set aside the papist authority and raised the standard of Protestant England.

The fight for home rule in Ireland has never been a question of political rule but rather one of religious rule. Had it been one purely of political freedom Ireland would have had home rule half a century ago.

The reason that the Order of Jesuits and all other similar secret religious societies were expelled from both Germany

and France was not because of their religion but rather because they made their religion paramount to the State and refused to forswear their religious oaths when brought into contact with their oath of loyalty to the State.

The fight of capital against labor has the same object in view and labor on its part is not wholly free from this ignorance either.

Autocracy, plutocracy, religion, everywhere have always been the symbol of some kind of slavery.

We see the union of plutocracy and religion in the joining hands of the multimillionaires in the financing of the great religious revivals which are held in the large cities of our country from time to time.

Democracy has always been the symbol of freedom.

I do not mean by this that governments under a democracy have always been free; but democracy has been the symbol of freedom no matter what the government which used the name might be.

Man has always been a slave to his ignorance, his prejudice and his bigotry.

The German ideal is the same old ideal of ignorant and undeveloped man's use of force, and like all others who belong to the first class, the class with the limited consciousness, they are limited in their ideals, whether king or emperor, autocrat, priest or religionist, and without regard to their nationality.

In speaking of the German ideal and its limitedness it should be understood that I do not refer to the individual German but of the race consciousness as a whole.

There are some Germans who are as big, great, broad, liberal minded and unlimited, and have as deep an understanding of life as some Americans but they are few and far between.

There are also some Americans who are just as narrow, limited, bigoted, as the most primitive and narrow-minded of those who belong to the German ideal class.

Because a man belongs to the narrow, limited and bigoted class we should not want to hate him because in hating anyone we are only hating ourselves.

This does not mean we have to like any of his manifestations but it does mean we are not to hate the life itself no matter how crude and destructive its manifestations may be.

We simply recognize his place in con-

sciousness, his state of development and unfoldment and instead of condemning and criticizing him we remember that "If I be lifted up I draw all men unto me," and so we work to lift up the human self by keeping in the harmonious currents rather than allow ourselves to get down into the inharmonious ones.

And so this first class which believed in limited ideals has at all times and under all circumstances set up different kinds of authority with which to coerce, cajole and frighten man.

They claimed that the king was divine; that the king could do no wrong; that the Pope was vice-regent of God and infallible.

They have given us many other similar statements as the result of their narrow, limited consciousness and we in

our ignorance have believed and continued to remain limited in our consciousness.

The Christian world has cited the bible and their interpretation of it as their authority with the result that through such interpretation the Christian nations have held their followers in the most abject slavery in so far as their religious teachings were concerned.

But whatever difference of opinion men may have as to the "divine" origin of the bible, as to whether or not the king is "divine," as to the Pope being the vice-regent of God, and upon what authority these different claims may be based, there is one thing upon which there cannot be any difference of opinion among thinking people and that is that every interpretation of the bible, every interpretation as

to the divinity of the king, every interpretation as to the Pope being the vice-regent of God, is man's interpretation and none other than man.

Such interpretation has never come from anyone else but man, and how man has interpreted these questions has depended entirely upon whether he belonged to the first or second class; whether his consciousness was limited or unlimited.

Moses teachings belonged to the first class because from first to last they were purely ethical in their character.

The ten commandments, while good laws ethically speaking and were needed by the people whom he governed, do not contain one single universal principle of constructiveness.

From first to last they are negative. "Thou shalt not." Nowhere do they teach

the universal laws nor their application but are wholly devoted to *things*.

They are followed by a long list of rules, regulations, forms and ceremonies which Moses laid down for observance by his people.

When we study the history of the Jews of his day we can readily understand why these ten commandments and all that followed them were necessary, and we can also understand by a comparison of the consciousness of the Jews of Moses time why they are still needed by the ignorant and undeveloped souls of to-day.

The consciousness that is vile and vicious because of its ignorance and undevelopment sees only the same characteristics in others.

The consciousness that recognizes "all is good" looks back of all these manifes-

tations of ignorance and is pure, not because it is compelled to be through fear of punishment or hope of reward but because it is the highest, best and greatest thing it knows how to be.

Such a life does not need the ethical rules, regulations, forms and ceremonies which camouflage the conventionalities of society.

The teachings of the man Jesus (not the interpretations the Christian world has given them but the deeper understanding of them) belong to the second class of consciousness and that is why the world in spite of its limitations has reached out towards these teachings with the greatest longing and desire and has grasped and taken to its heart, even the limited interpretations given it, longing, straining and striving to its utmost to drink more

deeply of their wonderful inspiration and power.

These teachings are based on principle while those of Moses were based on policy.

Jesus teachings sought to free man from his external bondage of things by freeing him first in his consciousness.

The Christian Church, both Roman Catholic and Protestant, are controlled by the first class of persons and that is why we have had the interpretations of these teachings of Jesus which are commonly known as Christianity.

This was not so during the first three hundred years of the Christian era but has been true since then.

Those in power of both of these branches of Christianity are the people Jesus referred to when he said: "Beware of the wolves in sheep's clothing."

The Christian Church has the “sheep’s clothing” in its use of the name of Jesus Christ, but it does not have the *consciousness* that Jesus taught the world.

Instead of this it has the consciousness of the wolf (symbolically speaking) and would force the world into the slavery of its belief and the worship of its idols, its forms, ceremonies.

The “wolf in sheep’s clothing,” that is the Christianity of the Church, would take away from every life its freedom to think for itself and would send it into everlasting punishment for refusing to submit to the slavery of the Church.

I do not say this in any spirit of criticism or condemnation, but state it merely as a fact which we all know and recognize whether we admit it or not.

In spite of its limitations the Christian

Church has been an influence for good on the civilization of the world, and so has every other religion, no matter how crude and debased as we see it to-day it may have been.

The world has needed them all or they would not have existed for the Universal Law does not permit anything to continue as soon as its usefulness has ceased to exist.

So with the Church; we have needed it in the past; we still need it for those souls that can use it, and so we know it will continue to exist for the benefit of such souls.

We would not destroy its usefulness were it possible to do so, and could not do so did we have the want.

Our only desire is to teach that part of the world which is ready for a larger ideal of life.

We have no desire to *convert* any soul to a larger ideal.

The framers of the United States Constitution belonged to the second class.

They were *big* men with a *big* vision or they never could have written such a document.

“All men are born free and equal.”

Where in the religious, philosophical, scientific, or political history of the world has there ever been recorded a statement so great, a vision so grand, an ideal so wonderful, so beautiful, so unlimited in every way as “All men are born free and equal.”

Why the world has never even begun to appreciate the great, wonderful consciousness which could conceive such a *big* ideal.

No limitations anywhere; no exceptions; no qualifications; but all men—

ALL—and *that statement is true*, under the Universal Law.

Every soul *is* born free and equal in its inherent power—white or black, yellow or red, rich or poor, great or small.

The only difference between people of all races, nations, classes, is simply in the amount of that power each gets out into harmonious expression—not in the power itself, nor in the ability to express.

Why my friends were it possible for anything in the world to be worth fighting for there is nothing anywhere which begins to compare with *freedom*.

When we have built that consciousness of freedom within our own soul we will never have to fight for it.

But until that time comes it is far better, far less destructive to fight for it, whether we do our fighting on the

physical, the mental, the soul or the spiritual plane, than it is to allow ourselves to become enslaved.

But in fighting for it we do not need to have what is known as the “fighter’s consciousness.”

It is not necessary to fight with a consciousness of hate, of anger, of worry, of fear, of anxiety, or in any other of these negative and destructive states of mind.

It is not necessary for us to do our fighting with that kind of a consciousness, but we can gird on our armor, sling our gun over our shoulder and go forth *knowing* that under the Universal Law we are fighting our battle of freedom and doing it with a consciousness so big, so great, so strong, so powerful and so harmonious that there is no room left in it for inharmony of any kind to creep in.

And then, **THEN**, in that state of consciousness is our fighting the most harmonious and constructive that is possible.

We must always *know* that freedom never means license.

Man's first use of Energy along any line new to him is always imperfect and more or less destructive.

This is because he is ignorant of its use in that particular manner.

Only by learning to use it along that line, profiting by the mistakes he makes, the destructive effects which he reaps as the result of his ignorance, does he ever learn to use it constructively.

"The cure of the thing is in the thing itself" we have been told; that is in expressing and so learning the effects of such expression.

No people can ever be really free as long as part of them are subject to any kind of bondage—physical, mental, soul or spiritual—no matter what the bondage may be.

When man denies to others the privilege he demands for himself he sets causes in motion which make for his own enslavement.

We are neither bound nor free by external conditions of body or environment but by our *consciousness and thought habits* which have become fixed within us.

Some negroes in the South did not want their freedom in the days of the civil war. They had been slaves in their consciousness and thought habits so long that they were afraid of the responsibility which freedom entailed.

The same is true with some men and

women in the political and religious worlds everywhere.

They have been slaves in their consciousness to their political and religious idols for so many incarnations that they are afraid to face the responsibility which freedom entails upon the individual.

Our faculties and the ability to use our power atrophies unless we use them.

We should therefore give to all mankind its freedom, both religious and secular, because in freeing them in our consciousness we free ourselves.

For more than a century our country, these United States of America, has been preparing its sons and daughters for that greater freedom through its religious tolerance and its public schools.

The day is not long since gone by, and even still exists in some isolated commu-

nities, where the term agnostic and atheist was a word of scorn, criticism and condemnation.

But the world is growing, and to be called an agnostic, to realize that one does not know; to be called an atheist, to realize that one has passed from the slavery and bondage of a fetish belief which man has imposed upon him and risen to a point where he refuses to believe this old thing, is simply a sign-post on his journey and an indication of the progress towards freedom of that soul. It is not a sign of scorn unless the soul is ashamed of its progress.

But better still is to continue along the pathway where instead of saying "we don't know," or "we don't believe," we come into that state of consciousness where we can say "I KNOW"; where we

come into the realization of our oneness with the universal life and see this greater freedom which we have to-day for all mankind, the greatest ever in the world's history.

And it is because of these great truths, because of this growing consciousness and bigger ideal of the world, the greatest ideal the world has ever known—**FREEDOM**—that the United States entered the great world war and why the Central Powers did not triumph.

There are few of us who remember personally much about the civil war which raged in our country a half century ago but we are all more or less familiar with its history.

We know that during most of the more than four years that the strife went on here between brothers in our own country

that the days for the most part were dark and gloomy for the preservation of the Union.

But finally that day came when under the apple tree at Appomatox Lee handed his sword to Grant and the war was over.

Grant—and let his name and act never be dimmed by time—instead of taking the victor's part which history accords the conqueror in all ages and imposing the slavery of prisonership upon Lee and his army, gave back to Lee his sword, told him and his army to go home and take up their peaceful pursuits where they left them off at the beginning of the strife.

All history from its beginning down to the present time does not record a grander, greater nor more sublime act on the part of the conqueror to the conquered than does this act of Grant, symbolical

of the freedom consciousness of these great United States.

Freedom? Yes, even to our enemies that had been.

Freedom, without the consciousness of their being enemies to-day, but with the consciousness of our being one great people, one land, one great tremendous soul.

And the South, it would not return to slavery days; it could not for its freedom consciousness is too great.

And so the nations and peoples; the kings and emperors; the priests and religions that stand in the path of **FREE-DOM'S** march will go down under the Cosmic Law as Pharaoh and his Egyptian hosts did in the days of old, and as all others since that time.

All we need to do is to be loyal—be loyal to the world's greatest ideal, **FREE-**

DOM—and “Fear ye not but stand still and see the salvation of the Lord—the great Universal Law—which he will show you this day for the Egyptians (symbolical of darkness, ignorance and slavery, and the world’s enemies, the enemies of freedom) that ye have seen to-day ye shall see no more forever. The Lord (the Universal Law) shall fight for you and ye shall hold your peace.”

**THE PSYCHOLOGY OF
HEALING**

THE PSYCHOLOGY OF HEALING

by F. W. SEARS, M. P.

Sickness, disease, pain, sorrow, misery, unhappiness and lack of all kinds are luxuries, not necessities.

Even those who are the richest in health cannot afford the luxury of a consciousness which produces sickness and disease.

Even those who have the greatest abundance of joy, happiness and gladness in their life cannot afford the luxury of a consciousness which produces sorrow, misery, pain and anguish.

Even though one might have the opulence of the Infinite yet he could not afford the luxury of a consciousness which produces poverty and lack.

The Infinite himself, with all his apparent and wanton extravagance and profligacy in all things, cannot afford these luxuries of sickness, disease, pain, sorrow, misery, unhappiness and lack.

It remains for man to be so luxurious as to consider them necessities; things he must have and cannot get along without.

Why cannot man afford them?

Simply because we never manifest these or any other external conditions nor relate with them without having first created the consciousness which produces and relates us with them.

Such a consciousness is too expensive and far reaching in its effects for the most opulent to acquire.

It is an easy and simple matter to "cure" man of his aches and pains, his sorrows and miseries, his unhappiness and

hunger, but it is an entirely different thing to "cure" him of the causes which produced and related him with these conditions.

The curing of man's aches, pains, sorrows, miseries, unhappiness, poverty and lack, these external expressions of his ignorant consciousness, is of no real benefit, but to cure him of the lack and inharmony in his consciousness which produced and related him with them;

To teach him how not to set the causes in motion which produces and relates him with these conditions of lack is of lasting value.

As long as man gives power to gods and devils, to people and things, to external conditions, rather than to that which manipulates the Energy which creates them;

As long as man fails to recognize the great truth taught in the first chapter of Genesis—that man through his human mind has dominion here over all things—just so long will he continue to look with eyes which see only the effects and never the causes.

Which see only the reaction and never the action.

As long as man only *knows* that which he cognizes with his physical or human senses just so long will he continue to be the “blind leading the blind” and unable to learn either the true psychology of healing or the true psychology of life.

The psychology of healing does not consist in merely displacing or “curing” physical ailments and material lack, but rather in learning the *real cause* which

lies back of them, and how *not* to set such cause in motion.

Henry Ford attempted to cure war by the old methods of dealing with *effects*, and his Peace Party were fighting among themselves almost before they were out of sight of America's shores.

His intentions were good but his methods were limited and destructive with the result that the world looked on, saw only the inevitable failure and condemned.

The United States attempted to cure illegitimate warfare on the part of Germany, through using the same old methods of dealing with *effects only*, and was itself drawn into the maelstrom of war.

It hasn't learned its lesson yet and so is now hard at work in the organization of a "League of Nations" which is intended to prevent wars in the future by using

the same old methods, but in a little different form, of dealing only with effects.

Philanthropists everywhere attempt to cure poverty by relieving the physical wants but all the while *giving the real cause no attention*, ignoring it in their ignorance, thus permitting them to continue and become more fixed in the consciousness of the individual.

The medical profession and all kinds of drugless healers attempt to “cure” disease, each by his own particular method, yet to-day the hospitals and insane asylums continue to multiply, medical colleges turn out more graduates, and drugless schools more practitioners each year than ever before in the world’s history.

Why?

Simply because mankind everywhere devotes its energy, time, knowledge, wisdom and understanding, such as it has, to the relief of mental suffering, physical pain, hunger and lack—"curing" them it says—while paying no attention to and in absolute ignorance of the *real cause* which produces them.

But man is growing and progressing, even though slowly, and therein lies his hope of the future.

The fundamental principle underlying the healing from all of these *effects* in the body and environment—from Naaman bathing in the River Jordan down to the latest and most efficient drug invented by science, or the most approved method of the drugless healer;

From the feeding of the Israelites during their forty years sojourn in the wil-

derness, to the providing of work for the multitude by Henry Ford at a minimum wage of six dollars a day, is one and the same, no matter how much their methods may differ.

I do not wish to be understood as in any way depreciating nor undervaluing these external methods.

They are all right for their kind as far as they go but "their kind" is too limited and restricted for the developing consciousness of man.

I am calling attention to them simply to point out their weakness and impotency when taken alone, and

To show the great importance of going more deeply into the matter and thus unearthing the *real causes* which these external methods never have and never can reach.

The *real cause* does not lie in the removal of these physical effects from the body or environment,

But in the use man makes of the Energy which creates the causes that produce them.

Man boasts of his wonderful intelligence and great ability, yet he fails to exercise the power and ability of the imbecile in keeping his body young and free from disease and his environment free from lack.

I have seen many imbeciles (idiots, not insane persons) of varying ages but I have never yet seen a pure or nearly pure type of idiot or imbecile who was not strong, healthy and young in appearance no matter what his age might be.

Now just what is the difference between an imbecile and a normal person?

Simply this: The normal person can think, can use his human mind, while the imbecile, being devoid of a human mind, can do neither.

It is very evident then that the way man uses the Universal Energy by the power of his human mind must hold the secret of his lack.

The psychology of healing from lack of any kind means the healing of and by the soul or astral mind.

This is more commonly referred to as the God-mind or God-self by most writers and teachers.

In order to better understand the psychology of healing in its application to the physical body we should first learn what disease is and its cause.

The physical body is composed of minute particles called electrons which

form atoms, molecules and still larger forms. ✓

These minute particles are always in constant motion, action, vibration.

The different parts of the body are all made from this one universal substance which in its most minute form is called electron, but all of these different parts or forms vibrate at different rates of motion.

This is what differentiates them into the many separate forms or kinds of material.

Disease is the inharmonious or discordant vibration of the atoms of one part of the body in its relationship to the rest of the body.

The "liver out of tune" is like a piano out of tune.

The "out of tune" in both instances being the materialized effect of the igno-

rant and destructive use of Energy by the human mind.

Reverse the use of Energy and harmony is restored.

The same Energy may be used to obtain either effect just as the same energy will run the locomotive forward or backward, according to the use made of the lever.

The same Energy produces disease or ease, sickness or health, inharmony or harmony, according to how it is used.

Several years ago a young lady came to me with the following history: She had been running a temperature for several months. One brother had died of consumption two years before and her doctor said she had the same disease and told her she must go to the mountains at once and have complete rest.

I told her that it didn't make any difference even though her brother had died of consumption.

That even had her father and mother, her grandfather and grandmother on both sides of the family and all of her forefathers for generations past and gone died of the same disease, she did not have to either die with it or continue to have it any longer than she wanted.

That she was stronger and more powerful in her own consciousness and thought world than all of the generations which had preceded her since the beginning of time did she only use that power harmoniously and constructively.

I taught her what to do and how to do it, and in three days time her temperature left her.

A few days later she wanted to know

whether she could go to work; that a position was open which she had wanted for a long time.

I told her by all means to take it.

She took it and went to work. She was under my care for about four months, never lost a day at her work, and when she went to her former doctor, at my suggestion, to be examined by him he told her the abscess in her lungs had healed entirely and that "she was as good as new."

Another woman came to me once with cancer of the breast.

A friend of hers with similar trouble had been operated upon some two years before and had just recently died when this woman came to me.

The part affected was as large as a good sized saucer while for a space about

two inches in diameter the flesh had begun to slough off.

I took her under my personal care and direction, taught her what to do and how to do it and in three months time there wasn't the slightest thing to show she ever had a cancer.

Let me say right here that I do not want you to get the idea that I did all of this for I didn't.

I simply taught her how to use Energy constructively, intelligently and harmoniously, and at the same time helped to keep her in the more harmonious thought currents so that she could do the work for herself that much easier and better.

I could talk all day for a week, giving the history of similar cases and then not be through with the many instances which have come under my observation.

We all know how a change in environment will many times either inspire one or depress him.

This effect is occasioned entirely by his own thought attitude and there is no case in which it cannot be controlled either way will one only use the power he has within him intelligently, consciously and constructively.

Did you ever notice how one's thoughts control the action of food in the stomach?

I was dining at a restaurant one evening where they made a specialty of home made mince pie, of which I am quite fond.

I had eaten one rather generous piece and was considering the advisability of ordering another when a couple at the next table asked the waiter what they had for dessert,

He recommended the mince pie, when the lady exclaimed, "Oh I would never sleep a wink all night long did I eat a piece."

Well, I thought, here was poor innocent me who had gone and eaten a large piece of that terrible thing but I "might as well be hung for a goose as a gander" I thought and so I ordererd another piece just for good measure.

Then I went home, entirely ignorant of the dreadful sin I had committed and slept the sleep of the innocent with nary a thought of remorse.

There is a vast difference between ignoring or denying disease, and *rising above its effects*.

We see the truth of this in the matter of light and darkness.

We do not ignore nor deny the exist-

ence of the darkness, neither do we fight nor condemn it.

We simply recognize its existence and then "get busy" putting in its place that which we want, the light.

We *know* that when we have created sufficient light it will take care of the darkness.

And we also *know* that when we have created sufficient harmony in our consciousness that it will take care of the in-harmony of our body and environment.

The human mind is the supreme power with which Energy is manipulated on this plane in so far as it relates to the human man.

The astral mind (soul) is the supreme power on the astral plane in so far as the relationship of the astral or soul man is concerned.

Man can use his human mind to manipulate Energy either constructively or destructively.

He can allow his arm to atrophy from disuse, or he can keep it alive, active and useful according to the way he uses it by his human mind.

He can do the same thing with his physical brain or any other faculty.

When Energy is used destructively it is far more dangerous than the highest explosive.

When Energy is used constructively its power to upbuild is limited only by man's understanding.

We turn man loose upon the world in total ignorance of how to use this great power by his human mind, leaving him to learn by experience as best he can.

But we pass laws restricting him in his

use of the *things* he ignorantly and destructively creates with this same power.

Through inharmonious thoughts, such as anger, hate, worry, fear, anxiety, condemnation, criticism, "righteous indignation," impatience, intolerance, bigotry, resentment, resistance, human sympathy, etc., man uses Energy destructively and its *effects* register as disease in the body and lack in the environment.

Through harmonious thought, that is the process reversed, man uses Energy constructively and the *effects* register as health in the body and joy, happiness, peace, and abundance of everything he desires in his environment.

Thoughts are the unmaterialized symbols of our use of Energy.

Energy is vibration, motion, action, life.

Its constructive or destructive use is determined wholly by the character of the thoughts and the degree of harmony back of their use.

As a concrete illustration of what we mean just think of fear for five minutes as hard as you can, then think of kindness for another five minutes and note the difference in your feelings, that is the bodily vibrations.

Angry thoughts increase the vibrations abnormally and produce friction, heat, activity.

Fear thoughts lower the vibrations abnormally and produce coldness, congealment, inactivity.

Thoughts of kindness and good-will increase the vibrations without producing friction, pressure, heat, or force.

Their action is to lift one up into the

more harmonious and constructive currents where we find calmness, poise, strength, courage, power, confidence, harmony.

All forms of healing, whether by drugs, electricity, osteopathy, chiropractic, Christian Science, Mental Science, New Thought, or otherwise, symbolize different vibratory rates peculiar to each.

All can and do remove physical effects of disease (inharmony) through changing the vibrations of the atoms of the body.

The universal Law underlying all of these methods is one and the same, that is the changing of the vibratory rates of the atoms of the body.

The *real cause* which produced the bodily inharmony is not removed by simply displacing these physical effects and

restoring the body to its normal harmonious vibration, no matter what method is used, any more than the cause of a fire is removed simply by clearing away the debris.

In both instances the *effects* only would be removed.

To get at the *real cause* in either and all instances we must begin with the human mind and the visitors it entertains.

What are these visitors?

The thoughts which come to us and which we permit to enter and remain in our thought world.

We must learn to analyze each thought which comes, dissect it, and then displace it the moment we find that it is anything less than harmonious and constructive.

The use man makes of Energy by the

power of his human mind is telegraphed to every atom of his body and environment through the two nervous systems of his body and the emanations, atmosphere or vibrations he gives out.

Destructive thoughts create discord which register in that part of the body or environment which is least resistant or the most receptive.

Harmony or health is restored whenever the discordant part is restored to its normal vibration.

All forms of treatment, whether by drugs or drugless methods, may do this just as the tuning key tightens or loosens the piano strings and so restores harmony to the piano.

When any of such methods are used health is restored to the physical body through the intelligence in its physical

cells, just as harmony is restored to the piano strings by the tuning key through their atomic intelligence.

The human mind, which dominates all atomic and cell intelligence, *is not cured* in either case.

We can tune the piano perfectly but that does not tune either the player, the atmospheric conditions, nor anything else which might have had a part in getting it out of tune.

And so with the physical body. We can restore harmony to it times without number but that does not cure either the human mind or the soul which manifests through it.

Each life is the only one that can cure its own human mind and soul.

Others can only teach it how to do the work and aid in making the conditions

under which the work is done more harmonious and therefore easier, but each life itself must do the work or it will not be done.

When that occurs inharmony ceases to manifest in the body or its environment because the causes which produced the inharmony have ceased to exist, and the new causes enable us to *rise above* the effects of our old inharmonious ones.

The physical cells of the body receive and obey the new message of harmony which the human mind as well as the God-mind or soul is now forever sending to them.

Our faith now is founded on the consciousness which *knows*—not hopes, nor wishes, nor even believes, but which *knows*—and this has made us whole or holy.

“As thou believest so be it unto thee”
has become a truth to us, and we go with
Naaman to the River Jordan of our con-
sciousness and are healed.

**HOW TO CHANGE ENVIRON-
MENT**

HOW TO CHANGE ENVIRONMENT

by F. W. SEARS, M. P.

Before we can begin to understand the Universal Law which governs all changes we may make in our environment (no matter what the external "cause" may be) we must know something of what creates our environment in the first place and how it is created.

Who is responsible for our environment is something akin to the old question of "which came first, the egg or the chicken?"

Such questions only arise because all of man's science, philosophy, and religion, and therefore all of its teachings hereto-

fore, have been founded on the *manifestations* of Energy and are therefore dualistic, instead of being founded on Energy itself, as is the Sears Philosophy, which is purely monistic.

In this connection let me again emphasize the great truth that *Energy is universal; that it is monistic in power but dualistic in manifestation*, and that it is necessary for one to see this great truth and understand the difference which this basic or fundamental principle makes between the Sears Philosophy and all other science, philosophy and religion, before one can follow clearly this new teaching.

Our language, being based upon and its growth made to convey the meaning of science, philosophy and religion based on a lesser and more limited fundamental than is the Sears Philosophy, does not and

cannot always convey to the student the real meaning and import of the larger truth unless the student gives to words the very **BIGGEST** interpretation possible to conceive, and even then words fail to convey but a small portion of the **BIGNESS** and **DEPTH** of **UNDERSTANDING** of the Sears Philosophy.

The Sears Philosophy being based on Energy itself sees that back of all manifestations is the one great universal Energy and that "all life is one," and "my Father and I are one," is a truth of the "oneness of all life" too big for those who only see the manifestations of Energy to comprehend or understand until they grow a bigger consciousness.

The human mind by itself can only discern Energy when it manifests in some material form, and it must allow its astral

or “soul” mind to express and absorb in order to “see” beyond the material form through which Energy expresses and so begin to understand something of Energy itself.

There are always two manifestations of Energy in every form—Action and Reaction, Positive and Negative, Good and Bad, God and Devil—man has called them according to the attitude he has taken towards these manifestations and the effect they have had upon him.

But to get back to the “egg and the chicken.” They are both the materialized manifestations of Energy; the material forms through which Energy expresses on this plane.

The Law of Evolution, in its relationship to form, is a well established Law; that is the evolving of material form from

a lesser to a higher or more expressive form.

We are taught that the embryonic cell from which a human body is formed is exactly the same kind of a cell (in so far as science is able to discern) as is the embryonic cell from which the lowest form of animal life is evolved, and that the embryonic cell which grows into a human body passes through all the stages of animal life from the lowest form to that of the highest in its process of producing the human body.

This being true we can readily see that the egg, being a lower form than is the chicken, came first.

Energy then continued its work through material form and finally evolved the form of the chicken and its power to reproduce itself through the egg.

Energy, working through material form, is therefore responsible for and created both of these manifestations.

In these two illustrations just given we see the Law back of them which is "the evolution of form from a lesser to a higher or more expressive form," and by applying this same Law to our original question we find that environment, being the lesser form, came first before man was created:

We also see that Energy, continuing its work of evolution through material form after environment (the earth and everything in it was created) finally created the form of man and then placed him in an environment to correspond with his more evolved form.

Energy is therefore responsible for and created both of these forms or manifestations which we call environment and man.

The natural relationship between man and his environment is therefore mutual, the same as is the relationship between the egg and the chicken.

We all recognize the fact that the kind of a chicken produced is affected by the kind of an egg from which it evolved; and that the egg reproduced by the chicken is affected by the kind and quality of the chicken which produced it.

Just as the quality of the egg may be improved or deteriorated according to the care taken of it (affected by environment) so can the quality of the chicken be improved or lessened in the same way.

We therefore can plainly see the two manifestations of Energy at work in both the chicken and the egg, viz.: action and reaction, and the effect is "good or bad" according to the *use* made of both these

manifestations and **NOT** according to any inherent “goodness” nor “badness” on the part of either.

What is true about the egg and the chicken is also true about man.

BUT with this difference that man, by reason of his greater freedom to express or manifest Energy, has greater power to initiate than either the egg or the chicken.

This philosophic conception of man and his power is borne out by the biblical story of the creation, and the brief history of Adam and Eve in the Garden of Eden or Paradise.

According to that story God (Energy) first created a world of form and then created all the forms (environment) including the Garden of Eden and Paradise.

God (Energy) then completed his work

of creating form by the creation of his highest form, man, both male and female.

These forms (man, both male and female) were created in the "likeness and image of God" (Energy) and given all power over all the lesser forms.

"God (Energy) looked upon everything he had created and said it was very good."

This means that everything created was *perfect* for its kind. No imperfections in the work of creation in so far as *form* or the *manifestation* of Energy was concerned.

Man, the highest *form* or *manifestation*, found himself *perfect in physical form*, and living in a *perfect environment* (*manifestation*) or Paradise of *form*.

We must keep in mind that while the egg is a manifestation of Energy in form,

and so also is the chicken, that the latter is a higher or more expressive form than the former.

So with man and his environment. They are both *manifestations* or *forms* through which Energy manifests, but man is a higher or more expressive form and so has power over the environment.

Right here is where we have to give consideration to another matter and that is the “something” which comes and takes possession of the physical body at birth and leaves it at death; the “soul” or astral body and mind of man.

The consciousness, the intellect, the human mind of man, which comes into action through the life imparted to the physical body by the advent of the soul, being of finer form than either the environment or the human body itself, has

still greater power to use Energy in both the body and environment than has the consciousness or intelligence of either the atoms of the environment or the cells of the human body.

Through this consciousness or intellect the human mind by its use of Energy can produce, consciously or unconsciously, any kind of an action or reaction (manifestation) in its body or environment it may desire.

Man is now and always has been a free agent to use Energy in any way he might desire, and he always will continue to possess this power whenever he is ready to exercise it.

Man has never been bound nor limited in any way except by the Laws he has ignorantly and unconsciously made for himself, and he is just now coming into

an understanding where he is beginning to see this truth.

When man found himself in his Paradise, perfect in both human body and environment, what did he do?

Just what every man and woman does to-day when he finds himself in a similar condition.

There are children born to-day who are perfect in physical body and have a Paradise for their environment, and they are no different to-day in their Garden of Eden than were Adam and Eve of old.

The first thing the child does, whether born into a perfect or an imperfect environment or whether possessed of a perfect or a diseased physical body, is to attempt to express Energy in some way.

Man's first use of Energy along any line with which he is not familiar is always

awkward, clumsy, crude, uncouth, destructive.

Take the child learning to use its hands or feet, or learning to talk, or to crawl or walk.

Take the "grown ups" learning art, music, any profession or a trade of any kind.

No matter whether it is in the child just born or in the man of mature years, the result is always the same, viz.: that man's first use of Energy along any line new to him is always imperfect or destructive in its effect.

This is not because man is inherently vile, wicked, sinful, vicious, nor because of any "original sin" which his ancestors have committed but because he is ignorant and it is *natural law* to obtain imperfect effects from imperfect causes.

Man wants knowledge, wisdom, understanding. He wants to become "wise like the gods."

Instinctively and intuitively he knows that only by *using* or *expressing* Energy will he ever obtain any knowledge, wisdom and understanding.

Were it not for this same eternal unrest in the consciousness manifesting in and through *all forms of life* there would be no further growth nor unfoldment. Stagnation and then complete inertia or death would be the final result.

While it is true that it is *natural law* for the results of man's first use of Energy along any line new to him to be imperfect, this is only true as long as man remains in that lesser state of consciousness.

When man recognizes his own power

as the Master of all these lesser forms of manifestation, and recognizes that this power is his because of the oneness of all life; that the Energy back of all manifestation or form is universal, and then uses his knowledge, wisdom and understanding to direct Energy along harmonious and constructive lines with the power of his consciousness which he has created by his human mind, there is nothing impossible of his accomplishment and he can reach out into the universal currents from whence came all the knowledge, wisdom and understanding of the Universe and draw therefrom any special knowledge along any line he may desire.

The years spent in learning the technique of music, art, oratory; in the learning of any profession, trade, business, etc., may all be spanned in a moment when

man learns of his own power and how to use it.

This is not accomplished by destroying nor annihilating any law but by using the finer methods of manipulating laws and so *rising above* their physical and mental effects.

The United States has achieved a reputation of having a greater power of accomplishment than any other Nation in the world.

This reputation has not been gained because Americans were inherently any smarter than are the people of other Nations but because Americans, by reason of their greater freedom in consciousness, in their thought world—have been able to express themselves more freely, i.e., to *use* Energy more freely, and so have unfolded and developed faster by reason thereof

than have the people of other Nations as a class.

In order for us to better understand the relationship between Energy and its manifestations, and the control and direction of these manifestations by the power of a consciousness created from the thoughts we think, let us take electricity as being symbolic of Energy.

Man through the use of machinery created as the product of his conscious thought is able to use electricity to either create more forms or to destroy them.

Whether or not he uses electricity to create or destroy is entirely within and under the control of his human mind.

By moving a simple little switch in one direction he can start the wheels of commerce moving across a continent and in the creation of new forms which will add

to the health, wealth, joy, happiness, unfoldment and development of millions of human beings and prolong their human life, and then by moving this same little switch in the opposite direction he can send other millions of human beings out of their physical body and destroy them. In both cases the same electricity was used and the same brain or human mind controlled.

We can readily see that electricity (Energy) was neither "good" nor "bad." The human mind which directed its use was neither "good" nor "bad." But the *effects* (manifestations) of the one is called "good," and that of the other "bad."

We can readily see from this illustration how it is that man, living in the consciousness of a science, philosophy, and a

religion which is founded on the *manifestations* of Energy creates his own "good and bad," or "God and Devil," as the result of the *effects* of these manifestations, but that when he learns the greater truth and founds his science, philosophy, and religion on the Energy itself he sees that "All is good," and that the only way he can learn to express Energy harmoniously and constructively so that its *effects* will always be good, is to develop or grow a consciousness of "goodness" or harmony out of the experiences he obtains from his destructive use of Energy.

Just as man can control the *manifestations* of electricity (Energy) through machinery operated by the human mind, so can he control the *manifestations* of Energy in their relationship to his physi-

cal body and environment by the power of his human mind.

This power is the consciousness—thought habits—he creates by the thoughts he thinks.

Thinking one thought for a moment or even a day, week or month, does not necessarily create a thought habit or consciousness, but the continued concentration of thought along any particular line does finally create a thought habit or consciousness to correspond with such concentration, and this is what is necessary to do.

It has always been difficult for the undeveloped soul to analyze and perceive the difference between the *form* and the Energy manifesting through it, and that is why man has built all of his science, philosophy and religion on the *manifesta-*

tions of Energy instead of upon Energy itself.

While such souls were ready to accept the monism or “oneness” of a personal God—a God of *form*—they could not conceive of a “God of form” who possessed all power, all knowledge, and who was present everywhere, permitting the ignorant and destructive *manifestations of Energy* which man sees on every side, and so such souls had to have a Devil created for their special purposes in order to have some one or something, other than their God of form, responsible for all the destructive manifestations.

Through the destructive use of Energy in his desire for knowledge man ignorantly and unconsciously begins to set causes in motion which takes him away from his Paradise (perfect condition of

body and environment where he has an abundance of everything; health, wealth, love, friends, joy, happiness, strength, courage, harmony), and out into the world of sickness, poverty, hate, sorrow, weakness, fear, lack and inharmony.

All life is a series of circles or cycles and this condition of lack and inharmony, *or the state of consciousness which produced it*, does not cease at the death of the physical body but continues on in the astral world during the periods between incarnations.

The result is that when the soul or astral form reincarnates it relates with the kind of a physical body and environment which accords with such states of consciousness or causes.

We can find all grades of environment here in the external world from the

heavenly Paradise of the abundance of everything, to the lowest hell of lack.

The writer of the first chapter of Genesis says that man was created with all power over everything else in the world.

Should we blindly accept this statement as being true, without seeing for ourselves its truth as taught herein, we would still find man responsible for whatever environment with which he related.

Having learned that each life is responsible for its own environment and *knowing* it is entirely in our own hands as to whether or not it is changed, we then come to the question of

How can we change our environment so as to take us away from the hells of our yesterdays and make a Paradise of our to-days?

We should remember that there are

always *two manifestations* of Energy: action and reaction.

There is also *two manifestations* of the Universal Law by which the “action and reaction” may be had, viz.: The Law of Harmony and the Law of Force, or attraction and compulsion.

The Law of Harmony or attraction is where action and reaction are mutual or equal.

The Law of Force or compulsion is where action and reaction are *not* mutual or equal.

“Like attracts like,” and “Like creates like” under both of these manifestations.

Strikes, boycotts, sweating, profiteering, any form or method of compulsion, either physical or mental, is using the Law of Force.

To persuade, to “convert,” to hypno-



tize, or in any manner attempt to control the action of another is using the Law of Force.

The use of the Law of Force or compulsion is always destructive in its effects no matter how constructive the motive back of its use may be.

The destructive or inharmonious use of Energy is a part of the soul's growth and unfoldment when it will not learn in any other way.

In gaining knowledge, wisdom and understanding through such growth and unfoldment of the soul man finally learns his greatest lesson which is that of *Harmony*.

He learns that the more harmonious he becomes in his thought habits and the consciousness created by them, the deeper becomes his understanding and the more

perfect becomes his body and environment.

This result is obtained because he *attracts* it and *not* because he in any way *forces or compels* it.

Man also learns that his thought habits and the consciousness he creates with them is *the power with which he manipulates Energy*.

He learns that harmonious effects can only come from harmonious causes, and that inharmonious effects can only come from inharmonious causes.

Man also learns that he can obtain the material things which go to make his body and environment under either the Law of Harmony or the Law of Force as he may choose and that the attitude he takes towards such *things* and the use he makes of them will be determined solely

by the Law under which he obtained them.

When this becomes a truth to him he then sees that in "changing his environment" it is *not* a question of *things* (for he can obtain them under either Law) but a question of whether he wants a harmonious or inharmonious environment. *That* is the only *real* question.

Not long ago there was an account in the newspapers of a woman who left her husband because he treated her too well.

She did not want a harmonious environment so she went where she could get what she wanted.

Cases occur quite frequently of women who love (?) their husbands because the latter beat them.

Such women prefer an inharmonious environment and get what they want.

History is replete with cases of men who love their family so well that they neglect it in their struggle for the means with which to provide their loved ones with all the material things money can purchase.

The strain, the effort, the force, which such men put into their work to obtain money always reacts destructively (for we cannot use Energy destructively or under the Law of Force without getting the destructive effects) until we learn the great lesson of our own power and so set new causes in motion through our constructive use of Energy which enables us to *rise above* the destructive effects of all our old, ignorant causes.

The thousands of women all over the world who have gone to the war zone as nurses, ambulance drivers, etc., are many

times setting destructive causes in motion which will affect their environment in future incarnations through the human sympathy aroused by the dreadful scenes they witness.

Do not get the idea that I am saying these women are doing either "right" or "wrong," for to judge my fellow-man in anything he may do is *not* my province. I am simply teaching the Law underlying the change of environment. How any life shall use this law is a matter for it to decide, not for me.

Desire of any kind sets causes in motion (action) which creates the environment that furnishes man the experiences by which he obtains *knowledge* (reaction).

The "reaction" of the environment and the use man makes of it in time brings *wisdom*.

Making union with it, that is, taking a constructive attitude towards it and so learning the lesson of harmony it will teach when man does this, brings *understanding*.

Understanding then enables man to use Energy consciously and intelligently in the creation of any kind of environment he desires.

Man learns that every thought he thinks aids in creating *thought habits* or *consciousness* and that this is what controls his relationship with his environment.

Each day, each hour, each minute are we consciously or unconsciously making, changing, or continuing our environment.

No matter what we may have made it in the past we can begin **NOW** to consciously make it what we want for the future.

Has it been filled with hate? Then begin to fill it with kindness.

Has it been filled with fear? Then begin to fill it with courage.

Has it been filled with sickness? Then begin to fill it with health.

Has it been filled with poverty? Then begin to fill it with wealth.

Has it been filled with failure? Then begin to fill it with success?

Has it been filled with misery? Then begin to fill it with happiness.

Has it been filled with weakness? Then begin to fill it with strength.

Has it been filled with inharmony? Then begin to fill it with harmony.

We can be what we will to be and no life is so weak and impotent but what it can *begin to fill* its thought world *NOW* with what it wants, no

matter how weak or feeble the beginning may be.

Each soul is the architect of its own body and environment and when it finds the plans of its past are faulty it can change them whenever it will.

We never lack for a teacher to guide and direct us whenever we are ready to learn.

Whenever that time arrives we are either led to relate with the one who can teach us or else our own soul gives us the revelation direct from the one great Source.

It is never too late to begin our work of change, and under the Law of Harmony we can transmute any environment into a Paradise.

POWER OF PERSONALITY

POWER OF PERSONALITY

by F. W. SEARS, M. P.

We are all more or less familiar with the word "personality" as applied to man and have referred to some persons as those who had a strong or powerful personality, and to others as having a weak or self-effacing personality.

Man is such a composite being that the average person lumps all of his characteristics into one heap and calls them his "personality."

As a matter of fact man is composed of as many different "personalities" as he has had incarnations.

No two of these "personalities" have ever been exactly alike any more than two

suits of clothes or two gowns are ever just exactly alike.

Just as man's clothing has accentuated his physical beauty and hidden its defects on the one hand, or accentuated his defects and hidden his physical beauty, according to the kind, quality and make of his clothing,

So has his Personality brought out and accentuated the high lights of his character and covered up the dark spots, or else covered up the high lights of his character and brought out into greater prominence the dark spots.

Which it will be in any case is always determined by the use his Personality and its human mind in any incarnation makes of Energy.

What is Personality?

The dictionary says that it is: "The

essential character of a person as distinguished from a thing. Existence of a self-conscious being. Personal qualities or endowments considered collectively.”

Man is accustomed to considering man as being simply man, just as an automobile is simply an automobile.

He does not consider that an automobile is composed of chassis, body, engine and driver. (I include the driver for without him the automobile is dead just as man is dead without his soul or astral body.)

Neither does he consider that man is composed not only of the human or physical body, but also of all his internal organs (the engine) and that “something else” which comes and takes possession of the physical body at its birth and leaves it at death and which man has variously called soul, ego, astral body, and Individuality.

The Sears Philosophy teaches that man is dualistic in his oneness; that he is composed of two separate and distinct beings, viz.: the Personality and the Individuality, whose functions while similar in some respects differ greatly in others.

The definition which the Sears Philosophy places on these two terms is as follows:

Personality is the material man whose home is in the material world and who manifests on the physical and mental planes only.

Personality is the external or human man.

Individuality is the ethereal man whose home is on the astral and other planes of finer material, and who manifests in the material world only by either incarnating

in or taking possession of some physical body.

Individuality is the internal or divine man; the soul; the ego; the astral man.

The word "divine" does not necessarily mean something better but rather something composed of finer material, something more vibrant and therefore less limited.

The Individuality and Personality in their relationship with each other are something like man and the automobile.

We may have a most perfect car in every respect in design, construction, workmanship and with the very best engine made, but it will not run. Why?

Simply because it requires Energy manifesting in some still finer form than its own to be brought into combination with it, and until this is brought about by

man learning to drive the car it remains dead, that is it will not run.

Man's first attempt to run a car is like the Individuality's first attempt to run the physical body in the infancy of the latter.

Intelligent man is just as much an infant in his relationship to an automobile when he first attempts to run one as he is when his Individuality attempts to run his physical body and Personality when his physical body is first born.

The question might be asked right here as to how these two separate beings—the Personality and Individuality—get together.

We are all familiar with the first three dimensions of space: length, breadth and thickness, but few are familiar with or have any knowledge of the fourth and other dimensions.

This is not because we cannot all become familiar with the fourth and other dimensions but it is because we have not done so.

It requires finer faculties than those of the purely physical and mental planes to contact the fourth and still finer dimensions of space, and the matter contained therein.

But man has developed his mentality while still remaining largely on the physical plane of consciousness, and so can he develop the still finer faculties than his mentality with which he can cognize still finer worlds.

The fourth dimension of space is what we may describe as the *interpenetration of matter*, that is, two different bodies occupying exactly the same space at the same time.

It is a well accepted truth that two different bodies of the same or similar density cannot occupy exactly the same space at the same time.

But the density of one or both may be increased or diminished to a point where it becomes possible for

Two different bodies of different density to occupy exactly the same space at the same time.

A simple illustration of this truth, which is so common that we have always taken it as a matter of course without ever dreaming of its great significance, is the action of sugar and water when brought together.

Whichever one dominates "absorbs" the other without increasing the space occupied by the dominating one.

Dip a lump of sugar in water and then

take it out and we find that the space occupied by the sugar is not increased any by the water which is added, although the water is diminished by just the amount which the sugar has "absorbed."

On the other hand put a teaspoonful of sugar in a glass of water, stir it until fully dissolved or "absorbed" by the water and we find the same result, viz., that the space occupied by the water has not been increased any but the space occupied by the sugar has been diminished by just one teaspoonful.

As "Nature abhors a vacuum" it is evident that the space heretofore occupied by the water in the first instance and the sugar in the second one was filled with something else besides the water or sugar, and that such "something else" was of

much finer material than either the water or sugar.

Again take two drugs, both of which are solids, put them in a mortar, rub them together with a pestle and we produce a liquid which occupies a less space than the two solids did before.

These two illustrations demonstrate the fact that either a vacuum which is absolute, perfect and complete, exists in space or else all space is occupied by two or more bodies of different density.

Our study of physics has taught us that no such thing as a perfect vacuum exists and we can therefore conclude that the latter proposition is true, viz.: that all space is occupied by material of different density all of which, except a very limited amount, vibrates at a rate which our

physical and mental faculties are not able to discern.

We know that at the period called birth *something* comes and takes possession of the physical body and remains with it until the period we call death.

When this *something* does not take possession of the physical body at birth we have what is called a "still birth," or a dead baby.

This *something* is the astral body, ego, soul, or Individuality, call it what we may.

The relationship between the physical and astral bodies is similar to that between the automobile and driver.

The automobile will not run without the driver, and neither will the physical body run without the astral body.

The physical and astral bodies are both

composed of the same original substance but they vibrate at different rates of motion and this makes the difference in their density.

The smallest particle into which science has been able to divide matter is called the electron.

Electrons form atoms, atoms form molecules, and molecules form the myriad different kinds of matter in the mineral, vegetable, animal and human kingdoms as well as matter on the unseen side of life.

Each form from the electron on up the scale to the largest form of matter is a separate vehicle through which Energy and intelligence manifest.

Each form gives off an essence, vibration, or atmosphere which is peculiar to itself and from which is formed the Master Mind of the combination.

Man's intellect or human mind manifesting through his physical brain is the Master Mind of the human body.

Each atom of man's body is stamped with the combined consciousness and intelligence imparted to it by his parents.

That is how children partake of or inherit their parents physical and mental characteristics or their personality.

The physical body, its characteristics and mentality are the only thing man "inherits" from the parents of his body.

The astral body, soul, or Individuality incarnates in that particular human body as the result of the causes it set in motion in former incarnations and for no other reason.

Were this not so then this would be a world of accident, chance, or luck instead of being a world governed by universal

laws which are unchangeable and immutable.

The Individuality is composed of the essence of all knowledge, wisdom and understanding it has gained in all of the Personalities in which it has incarnated through all the ages past and gone.

The Individuality knows all of its former incarnations and reveals them to the human mind of the Personality whenever the union between the two is sufficiently harmonious for the latter to understand and interpret the message of the former.

The object of the Individuality in incarnating in human form is two-fold:

First.—To gain experience and therefore knowledge, wisdom and understanding of life through expressing its desires in matter, and

Second.—To aid in refining and trans-

muting matter from a lesser to a greater vehicle.

In studying the characteristics of the Personality and Individuality we find that while similar in manifestation they are opposite in expression.

The four principal characteristics of the Personality are:

Aggrandizement of the human self or personal I.

Attaining power through manipulating form (people and things) by force.

Purely material although sometimes claiming great spirituality.

Limited by form, ceremony, conventionalities, precedent.

The aggrandizement of the human self or the personal I calls for the creation of some still greater power as "authority," and it was from such a consciousness that

the personal God was born, created in the image and likeness of its progenitor but with superhuman power and ability to use force.

The obtaining of power through manipulating form (people and things) by force requires the enslavement of man by the superior force.

This results in man worshiping such superior force and making an idol of it, whether such superior force be called God, Saviour, King, Emperor, Pope, or some leader in the financial, business, professional, political, social or artistic world.

The Personality is always a materialist because being purely of physical and mental origin it has never lived before and never will again in its particular form. It therefore of itself cannot perceive of any other world or plane of consciousness

except the physical and mental ones with which it is familiar.

The Personality is always limited by form, ceremony, conventionalities, precedent, because its consciousness is limited to the physical and mental planes which in turn are limited by the material forms of the first three dimensions of space and cannot comprehend the other dimensions which are finer than these.

The characteristics of the Individuality are opposite in their expression to those of the Personality.

There is no self-aggrandizement of the Individuality.

This attitude is not to be confounded with the negativeness of the Personality which begins to manifest after incarnations of self-aggrandizement.

There is no self-aggrandizement of the

Individuality and neither is there any belittlement or self-abasement.

There is a recognition of its own Godhood, the oneness of all life, and that the human body is only one of many vehicles through which Energy manifests.

How perfect a vehicle it becomes for such manifestation is dependent solely on how harmonious and constructive is the union between the Personality and Individuality.

The Individuality recognizes that real power can only be obtained by the Law of Harmonious Attraction through the manipulation of Energy rather than form (people and things).

The Individuality recognizes the planes of consciousness and the dimensions of space beyond the first three of the material world, their finer matter and the

finer methods necessary to relate with them.

The Individuality is limitless, relatively speaking, as compared with the Personality because of its bigger vision, greater illumination and deeper understanding of finer methods.

The Personality sees itself as *the* power which controls and manipulates force rather than as the vehicle through which it is used.

The Personality is like an automobile without a driver or with an inexperienced one. The latter causes no more wrecks to the car nor damage to its engine and equipment than does the Personality cause to the physical body and its environment.

In fact one is much safer in an automobile with an inexperienced driver than he is following the guidance of

one who only lives in the power of his Personality to the exclusion of the Individuality.

Personality controls in all cases of anger, hate, worry, fear, anxiety, condemnation, criticism, "righteous indignation," jealousy, envy, self-pity, self-abasement, self-effacement, and all other destructive thought emotions.

It is the Personality which is the hypnotizer and the hypnotized, for it knows no other law than that of force or compulsion of some kind or form.

The Personality is influenced and controlled by its cell consciousness. This is evidenced by the effect an anæsthetic has on the physical body.

Personal magnetism is a purely physical vibration of the atoms of the body plus

the mentality of the human mind. It is strong or weak according to the mental power exercised back of it.

In the Individuality this same vibration is raised to an entirely different plane of consciousness and instead of drawing people and things to it as does the Personality, like a magnet draws the steel even against the latter's will, it attracts people and things because *they want to come* and not because the Individuality makes them come.

The attraction is mutual because of an innate recognition of their oneness, while with the Personality it is one-sided because of a recognition of their separateness.

The consciousness formed from the traits of character and habits of the Personality is transmitted to the Individuality

and so carried over from incarnation to incarnation and is either accentuated or displaced according to the use the Personality of each incarnation makes of Energy.

The strongest of these characteristics persist and cause astral body, soul, or ego to incarnate in such physical body and environment as will enable it to intensify or transmute these characteristics according to the *real want* of the soul.

A case came under my notice some time since which illustrates how strong some of these habits and characteristics become.

This case was that of a baby less than a year old which would not stop crying unless given a lighted cigar and allowed to smoke.

We all know of families where there is the greatest harmony and love between all its members; also of other families

where there is the greatest hate and in-harmony.

This condition is not the result of accident, chance, or luck, but comes as the effect of natural law in each case, the effect of the causes the members of each family had set in motion in former incarnations.

Is love or hate the *real want* of the soul?

Then we incarnate in a family and environment which will produce the desired result, and we remain in such families and environments incarnation after incarnation until we have had enough of it.

“The cure of the thing is in the thing itself,” we have been told and no truer saying has ever been formulated.

Is place, power and position the *real want*?

Is wealth, health, love the real want?

Is an easy life with no cares nor responsibilities, or an active life the all compelling desire?

Is the highest, best and most harmonious and most constructive expression of life the soul's desire?

Our life in each incarnation is determined by the influence wielded by the Personality and Individuality. Which dominates?

All of our experiences are only steps on our pathway towards the perfect union between them which is the ultimate desire of the soul.

The power of Personality in its separateness or undeveloped stage is *force*; physical, mental or both.

It remains *force* and continues to make for separation instead of union as long as

man continues to limit himself in his consciousness to the physical and mental planes.

What then is the remedy for this ignorant and undeveloped condition of man?

What must man do to lift himself out of these lesser and limited planes of consciousness into the larger and more unlimited ones?

What are the finer methods he must use in order to accomplish this result?

Our first step is to realize that it is not the act or the thing itself but the consciousness back of it which determines whether its effect is that which we call "good" or "bad."

The next step is to organize in our consciousness a working union between our Personality and Individuality.

Begin the creation of a *consciousness*

and thought habit of harmony so that this new consciousness and thought habit of harmony will underlie and color every thought which comes to us with its harmony instead of with its old inharmony.

See the good, the harmonious, the constructive side of everything, instead of the inharmonious and destructive side.

Believe in and begin to grow larger, greater, bigger and more harmonious ideals of all kinds.

Believe in the possibility of materializing them ourselves as well as by others.

Cease the building of idols by ceasing to worship ideals.

One of the greatest weaknesses of the Personality is the worshiping of ideals and so making idols of them.

It is constructive to live in the consciousness of our oneness with our ideals

and so make them real to us here in the material world.

But when we live in the consciousness of our separation from them we unconsciously turn them into idols to be worshiped but never attained.

This is why the Personality, when it begins to grow, must first have a personal God, a God of form to worship and adore, and because of this fact we should never attempt to convert such a person. When he is ready for a greater conception of God he will convert himself and never before.

We have a perfect right and it is always constructive to teach those who want to learn but should always do so with a consciousness free from any desire to force the bigger Truth upon them.

We should learn to remove each day

from our consciousness some of the old débris, some of the mental limitations, which have been binding and enslaving us.

Our ultimate destiny here in the material world is for our Personality to become the greatest vehicle possible through which the Individuality may express.

This can only be accomplished through their complete and harmonious union in consciousness.

This is what the man Jesus meant when he said "My Father in me and I in him."

That is "My Individuality in my Personality and my Personality in my Individuality." One perfect and complete union between them.

"The Father's will is my will and my will the Father's" is only another way of stating this same truth.

The Individuality's will is the Person-

ality's will, and the Personality's will is the Individuality's will." No separation in consciousness between them.

It does not mean that our personal will is to be made subordinate to the will of some superior being outside of and separate and distinct from us.

This latter interpretation is only the small, narrow, limited conception of the Personality which cannot see nor understand the larger interpretation of the Individuality.

"I and my Father are one," is still another way of stating this same truth.

"My Personality and Individuality are one" is the larger conception which comes from the deeper understanding.

This union between the Personality and Individuality begins externally at birth with the union of the physical and astral

bodies but it is not to stop there; it is to be made internal, in the consciousness of both.

There is to be no separation anywhere between the Personality and Individuality; they are to be interchangeable, interpenetrable; a perfect union in every way.

The real Power of the Personality lies in this perfect and complete union.

When this is accomplished nothing is impossible for such a life; nothing can circumvent it; nothing overpower it.

We become in truth masters of our own destiny and have power over everything in the material world.

SELFISHNESS—HUMAN AND
DIVINE

SELFISHNESS—HUMAN AND DIVINE

by F. W. SEARS, M. P.

We are all familiar with the father who slaves and toils that his wife and children may have the comforts and pleasures he denies to himself.

We know too the mother who works and scrimps and saves in every conceivable way, not only denying herself the comforts and pleasures of life but oft-times the necessities, and even sacrifices her health that her son may go to college or her daughter be a lady.

We have heard of the son, whose father failed in business and lost his health, who gave up his college and future career, came home and went to work in order that

he might be with his parents to care and comfort them in their sickness and misery.

We are not unfamiliar with the daughter who sacrifices herself by giving up her opportunity for an education in order that her younger sister might profit thereby, or that the money necessary for it might go to the purchase of that which would make the life of an invalid mother easier.

The fireman who in the discharge of his duty enters a burning building and at the risk of his own life saves that of a perfect stranger is too well known to be omitted from our list.

The policeman who stops a runaway horse, or who captures a thief or murderer at the risk of his life has always been the object of our admiration.

The coast guards who brave the stormy waves in all kinds of weather and perform

a most wonderful service in the saving of human life at the risk of their own have been made known to us in both song and story, no matter how far from the shores of the sea we may have lived.

The many heroic deeds of our own brave soldier boys who "went over the top" and gave their all to "make the world safe for democracy" have been recounted to us from time to time and aroused in us not only our admiration but our full appreciation of the great work they did.

The early Christians who were fed to the wild beasts in the arena by their pagan masters of Rome because they would not give up their conception of God;

The martyrs of later ages who felt the caressing touches of the Spanish inquisi-

tion or fed the flames at the stake at the behest of the authorities of the Roman Catholic Church because they refused to subscribe to its tenets and authority;

The more than a million of Armenians who died during the recent war because they refused to accept Allah as their God;

The martyrs in all ages who have sacrificed themselves for a principle.

All these and millions of other heroic deeds of unselfish sacrifice both in peace and war which have been repeated over and over again in various ways a multitude of times by countless souls since time began and have excited our admiration and commendation.

All these great and wonderful deeds of heroism and self-sacrifice have been proclaimed by man as the acme of human unselfishness.

And so they are when viewed only from the human or mental plane of consciousness.

Then there is what is called the world's supreme sacrifice and its most illustrious example of unselfishness, according to Christian teaching, the giving up of his human life by Jesus "the only son of the living God" that the world might be saved from its sins.

Accepting for the moment the truth of the story of Jesus in the Garden of Gethsemane and his crucifixion, and the interpretation which the Christian church has placed upon it, this question might well be asked:

Was the giving up of his human life by Jesus "the only son of the living God" in order that the world might be saved from its sins as great a sacrifice and as

unselfish a manifestation as the Church has claimed?

Is there any one among you who read this who would not willingly suffer himself to be crucified was he sure of such a reward coming to him as that the Church claims for Jesus, viz.: "A seat on the great white throne at the right hand of God, ruling heaven jointly with God and receiving the praises and blessings of all their followers throughout all eternity?"

Is there any one among you who would not willingly suffer himself to be crucified was he sure that by such act he could save all of mankind to-day, let alone those who might be born in the future, from all the sorrow, pain, suffering, misery of their sins, even though you yourself had no chance to occupy a seat "on the great white throne and at the right

hand of God,” and your only reward was an ignominious death and a consciousness of its being a “blessed privilege” to give your life for such a cause?

Is there a one of you who could he save the world from all its pain, suffering, sorrow, misery, degradation, anguish, sickness, poverty, hate, envy, jealousy, anger, fear, slavery, and all the rest of its sins, by the giving up of a suit of clothes or a dress you had worn for years would not willingly and gladly do so?

That is in reality all that Jesus did.

As “the only son of the living God” Jesus had full knowledge of his future.

He *knew* that his human body was only an outer covering for his soul or astral body, just as your suit of clothes or dress is only an outer covering for your human body.

He *knew*, according to Christian teaching, that immediately after his crucifixion he would ascend to heaven and occupy a seat on the great white throne at the right hand side of God and forever afterwards, throughout all eternity, receive the blessings and praises of those whom he had saved.

He *knew*, according to Christian teaching, that with the crucifixion of his human body his period of pain and suffering was forever over and that for all eternity there would only be the greatest joy and happiness for him.

He *knew* all this at the time he went to the Garden of Gethsemane, according to Christian teaching, and yet he spent hours there in sorrow and misery, praying to God that "this cup might pass from him."

Compare the history of Jesus and the interpretation thereof, as taught by the Christian Church, with that of our soldier boys who perished on the battlefields of France.

Each one gave up home, country, friends, family, loved ones, his *all*, not just simply his human life but every hope, ambition, every aim in life, his *all*, that the world might be saved from its sins.

Each one gave up his *all* without asking even that "this cup might pass from him."

Each one gave up his *all* without *knowing*, as did Jesus, what the future had in store for him or even whether there was any future or only oblivion for him.

Which was the greater sacrifice?

Which was the greater manifestation of unselfishness?

And what are some of the sins of the world for which man has given up his life in all the ages past and gone?

Autocracy, militarism, anger, hate, condemnation, criticism, envy, jealousy, righteous indignation, fear, worry, anxiety, self-pity, human sympathy, resentment, resistance; everything that is symbolical of the Law of Force.

It is this ignorant and undeveloped consciousness in man which has caused him to commit all of the so-called sins, and it was to save the world from the effects of these sins that the United States entered the great world war and our brave boys gave up their human lives.

Every martyr, every human soul, that has ever given up its human life for some great ideal has sacrificed it that the world might be saved from its sins (which are

the lesser ideals) and so shown its great human unselfishness.

But why be a martyr?

Why be crucified?

Why be sacrificed?

Why not *live* for our ideals instead of dying for them?

Why not *live* and make our ideals *real*?

Why not *live* and teach the world how to save itself from its sins instead of laying down this body of flesh in death and so deprive the world of our services?

The reason man has not done this in the past is because human selfishness finds greater glory in being a martyr, in being sacrificed, in being crucified.

There is not nearly as much glory in living as in dying.

It is only after we are dead that our grave is bedecked with flowers and our

virtues proclaimed by the world in both song and story.

It is so easy to die and end our human suffering and so hard to live and endure or *rise above its effects*.

Only the life which is firmly anchored in its consciousness of the Law of Harmony and by which it has been able to transcend the human selfishness and come into its oneness with the divine selfishness, finds itself able to refuse the alluring temptation to become a martyr to its principles and offer itself up as a sacrifice and a vicarious atonement for the world's sins.

Such a life refuses to permit the world to crucify it for it *knows* that every such crucifixion only retards the world's progress just that much and that the *salvation of the world depends upon our living, not upon our dying*.

Human man with his human selfishness wants to leave a name which will be glorified by future generations.

He wants to be remembered for the deeds which will win the world's approbation.

He wants to leave behind him a *reputation* which the world will praise, applaud and point to as that to be followed.

The *character* back of that *reputation* is only of secondary importance to him.

What reward does the father, mother, son, daughter, Fireman, Policeman, Coast Guard, Soldier, Martyr, Saviour receive here and now?

"None except the reputation of doing good, the consciousness of having performed his duty, and the belief he will go to heaven," you say.

In your answer lies the secret of the

human selfishness rather than the unselfishness.

Each does the thing which gives him the greatest degree of satisfaction under the existing circumstances and conditions.

What is selfishness?

The dictionary says that selfishness is "Caring only for self; influenced solely or chiefly by motive of personal or private pleasure or advantage."

It further says that unselfishness is the "Caring for others; generous; the opposite of selfishness."

An analysis of the definition of these two words shows us that unselfishness is the "opposite of selfishness" only in the external action, and has no reference to the consciousness or thought back of the act.

Why do we "care for others?"

Simply because we derive greater pleasure in so doing than we do in caring for ourselves.

Why are we “generous?”

Simply because it gives us greater pleasure to be generous than it does not to be.

It is self-evident then that in the last analysis there is no such a thing as “unselfishness.”

All so-called “unselfishness” is only a manifestation of some form of selfishness.

What then is the difference between the selfish person and the so-called unselfish one?

The selfish person *expresses himself*.

The so-called unselfish one *represses himself and expresses some one else*.

According to the Christian teaching

Jesus repressed himself and expressed God's will in the crucifixion. He said: "Thy will not mine be done."

There is no such thing as unselfishness, but there are

Two kinds of selfishness: Human and Divine.

That which makes the difference between them is not the act itself but the *consciousness and thought habit* back of the act.

Human selfishness is backed by the consciousness which looks first for results.

"What will people say or think?" is its first question.

Its actions are always based on *policy*; it gives all power to the act itself and none to the consciousness or thought which inspired the act.

Divine selfishness is backed by the con-

sciousness which bases its action on *principle*.

It never takes into consideration what people may say or think.

Its only concern is to "Let that which it does be done only because it is the highest, best and greatest thing it knows how to do," and so develops a *consciousness and thought habit* which will enable it to constantly grow and unfold a better and still better "know how."

Human selfishness makes a martyr of itself, sacrifices and crucifies itself in order that it may "save the world from its sins" in its own particular way which it thinks and claims is *the only way*.

Divine selfishness *knows* that no soul is ever lost and therefore no soul is ever "saved," but that each soul has a right to learn its lessons in its way even though

its way may take it down into the very depths of hell.

Divine selfishness never becomes a martyr to its truths, neither does it ever sacrifice or crucify itself but instead it turns each opportunity to do these things into a "blessed privilege" and so finds that the martyrdom, the sacrifice, the crucifixion is neither necessary nor required.

The father, mother, son, daughter, fireman, policeman, coast guard, martyr, saviour who do for others either because of duty or of blood ties are all humanly selfish in their so-called unselfishness.

Those who *do these same things as a "blessed privilege"* are divinely selfish in their so-called unselfishness.

Again would I emphasize the great truth that it is not the act but the *consciousness and thought habit* back of the

act which determines its quality or effect.

Divine selfishness has a conscious or unconscious recognition of the *oneness of all life*.

Whatever it does it does solely with the consciousness of its being a "blessed privilege."

Have you read and did you absorb the incident referred to in my book on "Everyday Experiences" under the title of "Blessed Privilege?" You should do so at once.

The attitude of the United States in the great world war as compared with that of other nations illustrates the difference between human and divine selfishness.

The United States entered the war solely to aid in freeing the world from autocracy, the symbol of the Law of Force. It asked no reward of any kind, not even

to be reimbursed for its expenses or the injury its citizens sustained.

The ideal of Germany under the Kaiser was: All for the State. The State in such cases means the ruling power. That those who govern are the masters. The people are subordinate to and the slaves of the State. This is autocracy, the rule of the Law of Force and is humanly selfish.

The ideal of the United States is: All for the people. The people are the masters and the State, or those who officially conduct the business of the State, are the servants of and subordinate to the people. This is Democracy, the rule of the Law of Harmonious Attraction and is divinely selfish.

The ideal of every religious creed and dogma throughout all the ages has been and still is: All for God. The people are

subordinate to and the slaves of God the master.

In the religious world God, the autocrat, takes the place of State, the autocrat in the political world.

All our religions, without a single exception, have been and still are humanly selfish.

Under these limited ideals of both the religious and secular worlds man has grown a consciousness of slavery to his ideals, worshiped them and so unconsciously made idols of them.

The Sears Philosophy ideal is: All for human beings; the people. God—the great Universal Law—the servant, not the master, of mankind. This is democracy and is divinely selfish.

This conception of God being the servant to instead of the master of mankind

is so new and revolutionary you may not accept it at once as being a great truth.

But whether you do or not is for you to determine, not me.

The man Jesus said: "If I be lifted up I draw all men unto me."

What does this mean?

Was Jesus a God? Then it could not have reference to the God in him being "lifted up," and must have referred to the human man.

Why should the "human man" be lifted up?

In order that it might become a better vehicle through which God or Energy might manifest here in the material world and so aid others in becoming better vehicles.

Is the principle or law underlying this interpretation a reasonable and logical one

and does it apply to all things as well as to the case in question?

Supposing a piano should say "If I be lifted up," that is made a more perfect and harmonious instrument, "I will draw all men unto me" through the increased melody and harmony I will be able to express through the perfect artist, the God, which uses me?

Wouldn't such a statement be true? and isn't it true that the more perfect we make any material vehicle whether human body, piano, machine, painting, or what not, the more harmonious is the expression of Energy which can be obtained through it.

Not which always is but which can be.

We must get away from our old idol of a personal God of form before we can begin to understand the full import of this great and wonderful truth.

Which is the bigger, the greater, the more harmonious and constructive ideal? The one which the religions of the world have given us of God the master with man the slave, or duty and its human selfishness, or the ideal of the Sears Philosophy with man the master and God—not a being of form but the great Universal Law—the servant, and the consciousness of a “blessed privilege” with its divine selfishness?

“Choose ye this day whom ye shall serve?” It is for each one of you to make your choice, not me.

Selfishness is a natural part of man which he has brought along with him through all his evolutionary unfoldment.

Selfishness is man’s manifestation of the animal instinct described as the “survival of the fittest.”

Whether its effects are constructive or destructive in our life is determined by our attitude in making it human or divine.

Our work is to turn all of our selfishness inward, not outward, and develop a consciousness and thought habit of such great harmony that it will make of our human self the most constructive instrument possible through which the universal Energy may manifest, and in so doing we will transmute the human selfishness into the divine.

The martyrdom of self, the sacrificing and crucifying of self will be transmuted by the blessed privilege which lifts up the self to where it recognizes its own Godhood and place here as a vehicle through which the God manifests.

**MAKING THE NEXT WORLD
SAFE FOR DEMOCRACY**

MAKING THE NEXT WORLD SAFE FOR DEMOCRACY

by F. W. SEARS, M. P.

We have heard a great deal during the past year about "Making this World Safe for Democracy," but how about "Making the Next World Safe for Democracy?"

"We are a short time here and a long time there" the world has said, so why shouldn't "democracy" be equally as good a thing for the next world as its advocates claim it to be for this world?

What is meant by the phrase "Making this world safe for democracy?"

We must understand this first before we can begin to realize the true import of our subject.

Let us understand right at the begin-

ning that we have no reference to the political party here in the United States which is known as the "Democratic Party," but that the word "democracy" is used in its ethical sense only.

The dictionary says that "democracy" means: "A state or civil body in which the people themselves exercise all legislative authority, and confer all executive and judicial powers either by direct collective action or through elected representatives. Political and social equality in general. A state of society in which no heredity differences of rank or privilege are recognized. The opposite of aristocracy."

To put this definition more briefly into our own language we would say then that "democracy means a condition of equality between all mankind in so far as

opportunity, privilege or power is concerned.”

In order to get the full import of this definition we must know what the other words associated with but opposite to democracy mean, such as aristocracy, plutocracy, autocracy.

Briefly, the following is a summary of their meaning:

Aristocracy means class privilege and control by those who claim superiority over others either by reason of their birth, wealth, education, or the bestowal of some title upon them by this privileged class.

Plutocracy means special privilege and control over others by the wealthy class because of their wealth.

Autocracy means unlimited power and authority given to or assumed by one man by reason of his alleged superiority

over others by reason of his birth, his power to use force to obtain such recognition, or the bestowal of it upon him by others.

Saul was made the first king of Israel because "he was head and shoulders above all the rest of Israel."

Saul's selection as king symbolizes autocratic power obtained by physical strength.

David was made the second king of Israel because he, a stripling, weak and impotent physically, slew the giant Goliath with a pebble in a sling.

David's selection symbolizes the autocratic power obtained by the use of mind, intelligence, over pure physical strength.

Under autocracy the governing officials, that is the aristocracy or plutocracy, compose the State and are the masters of the

people who are looked upon only as so many pawns on the chess board of life for the use of the autocracy.

Autocracy, plutocracy and aristocracy base their claims to power entirely upon their alleged superiority, claiming that the masses are not qualified to think or act for themselves but are like ignorant and irresponsible children who need some one to manage them.

They are right in this claim for the masses are not qualified either to think or act for themselves, otherwise they would not have permitted autocracy to continue to do their thinking for them politically, religiously, or in any other way all these centuries past and gone.

It is true that the masses are not qualified to govern themselves, neither is a six months old baby qualified to walk but the

fact remains that the *baby can learn to walk and does learn to walk when we teach it and give it the opportunity to learn.*

It may fall and hurt itself severely many times in the process of learning to walk but by persistent and continuous practice it finally does learn and is just as able to walk as is the most expert walker.

So with the masses. They can learn how to govern themselves when they have the *real want* to learn how to think and act for themselves.

The weak spot in autocracy's claim is that it is never willing either to teach the masses or give them the opportunity to learn.

It is said that under the autocratic government of the Czar of Russia over 90 per cent of the people were illiterate.

They not only could neither read nor write but they knew absolutely nothing about self government for no attempt had ever been made to enlighten them by autocracy.

It is no wonder that in their first attempts to exercise their new found freedom from autocratic rule they should indulge in many of the murderous and destructive practices of autocracy.

They had no other example before them than that which had been given to them by autocracy.

What right has the world to expect anything better from them at the start than from their teachers?

How can the masses ever learn to govern themselves unless they make the attempt and continue their practicing at it no matter how crude, appalling

and destructive the results may be at first?

“The cure of the thing is in the thing itself,” and some day, out of all the horrors of her early attempts at self-government there will rise up in Russia a new world, wonderful and glorious in its new found freedom, for it will have learned its lesson in going through these days of its hell and will *know* that freedom is not license but rather the growth of a consciousness BIG enough to understand and live life harmoniously and constructively.

The ideals of autocracy are that the people are made for the State, the ruling classes, to be exploited and ruled as slaves.

Under democracy the people control the State and the officers thereof are the servants of the people.

Not the slaves of the people, nor yet their masters. Not even their rulers, but their servants.

The ideals of democracy are "All for the people;" the State being secondary to the people and only of value as it helps the people to grow and unfold in their peaceful development.

Under plutocracy wealth controls no matter whether *form* of government is an aristocracy or democracy, such control being made through the bribery of the officials in some form, and these officials for the time being at least, become autocrats.

We want to remember that it is possible to turn a democracy into an autocracy, or an autocracy into a democracy, and that the former is sometimes more easily accomplished than is the latter.

The keynote to autocracy, plutocracy and aristocracy is special privileges to the few; separation of people into classes according to wealth, social position and birth.

The keynote to democracy is equality of power, privilege, opportunity, inherent ability, and the union of the people through their increased development and unfoldment.

“All men are born free and equal” is the ideal that was blazoned to the world by the greatest political democracy the world has ever known—the United States of America.

This does not mean that all men will *use* this inherent freedom and equality along the same lines nor in the same degree, but it does mean that all possess the power to do so.

For instance we all possess equal power to develop the muscles of our arm but we may not all *use* this power equally either in the amount used or in the harmonious or inharmonious manner used.

It is these two factors which makes the difference in the development of the muscles of our arms.

Two persons might even *use* their power to develop their muscles equally but one use this power backed up by an inharmonious *consciousness and thought habit* while the other had a harmonious one.

The results which would accrue would be very materially different in these two cases.

The former would develop muscles which would be ugly and uncouth to look at and which would ultimately give

way when put to some extra severe test.

The latter would develop muscles which would be beautiful and harmonious to the eye and would be able to stand up under the most severe test.

Yet each had equal power and ability. They simply *used it differently*.

This same thing is true with every other attribute and faculty possessed by man.

The only thing which makes the difference between men is simply the *use* they make of their power for it is a truth that "All men *are* born free and equal."

Democracy then is symbolical with freedom and equality.

Every thinking man in the world to-day is a believer in and an advocate of democracy in the political life of the world.

We believe in its justice, its equity,

its wisdom, its freedom which allows the people to express and to grow and unfold.

Why then shouldn't democracy in the religious life of the world be equally as beneficial as in its political life?

Why haven't the religions of the world built a heavenly democracy where all mankind may be equal, free and become gods, as the mythology of ancient days says men were then,

Instead of the heavenly autocracy which they have built and given to man with all its class privilege and autocratic God?

Why has every religion in the past been an autocracy rather than a democracy?

Simply because all religions, without any exception, have been man-made, *not* God-made as they have claimed.

Just as the man-made autocracies have

claimed divine authority for their existence,

So have the man-made religions with their autocratic God, creed and dogma, made the same claim for their existence, and made it for the same reason, viz.:

That they might the more easily impose it upon ignorant and undeveloped man.

And the masses have shown their inability to either think or act for themselves by swallowing all these claims without even making a wry face about it.

This acceptance of the claims of both the political and religious autocratic worlds by the masses has not been an accident.

It has been only the natural result of the law man has made for himself unconsciously, for the masses have ever been

autocratic and plutocratic in their consciousness.

Always and ever has man endowed his ideal with qualities it did not possess, and at the same time has he condemned and criticised in his fellow-man that which he called "bad."

In other words his autocratic consciousness had to see what he called both "good" and "bad" in man in order to remain autocratic.

His democratic consciousness only saw the "good" which laid back of his every expression, no matter how crude it was.

It saw in those first expressions of Energy, which it had called "bad" in the past, the first steps on its new pathway to wisdom and understanding, and *knew* that in the last analysis "All men were born free and equal."

In his ignorance and undevelopment man has continued to allow the few to do his thinking even to this day.

The result has been that having failed to use his thinking faculties they have continued to remain undeveloped to any appreciable extent along religious lines and only recently have they shown any signs of awakening along political lines.

Autocratic man therefore created an ideal—which he called God—in his own autocratic and plutocratic image and likeness.

God did not create man but man created God.

Man then placed this autocratic and plutocratic ideal in an isolated corner of space called heaven; surrounded it with all the glory and dazzling splendor and riches of Oriental wealth and imagination,

Then made this ideal an idol, worshiping it as a God, the same as he worshiped his early ruler no matter by what name the latter might be called.

Autocratic man limited the participants of his heaven to the favored few, *the privileged classes*, who watched the agonies of the heretics as they were being done to a nice brown in the basting ovens of his Satanic majesty,

Just the same as autocratic man and his privileged classes watched the agonies of his exploited slaves here on earth.

Man, the religious autocrat, had to have an autocrat for his Devil as well as for his God.

According to all religions heaven, that is the next world by whatever name it may be called, is a much better place in which to live than is earth.

All of autocratic man's religions, like his political institutions, depend upon *form*.

When there is any thing which he calls "bad," he attempts to correct it by *re-forming the form*; that is by making new laws, rules, regulations, etc.

Why then should not the *form* of heaven's government be an improvement on that of earth's?

With heaven under the control of an autocratic God can its government be any better than earth's?

Suppose we should accept as true the biblical history and its interpretations by the religions which accept it as the last and final authority,

Is God the autocrat any improvement over man the autocrat?

We throw up our hands and roll our

eyes in holy horror over the atrocities of the Germans under the Kaiser and the Turks under the Sultan, committed during the great world war by these two symbols of man the autocrat,

But read the bible; read the sacred books of any religion and learn of the horrors committed by God the autocrat as related therein.

The bible, for instance, tells us how God led the Jews into slavery in Egypt, then tortured the Egyptians for a while and finally murdered their first born before he, God, would "soften" the Egyptians hearts sufficiently so they would free the Jews.

Then it goes on to tell how after the Egyptians had set the Jews free that God "hardened" their hearts and sent them after the Jews.

That at the Red Sea God caused the

waters to divide so the Jews could pass over safely and then caused the waters to come together again and drown all the Egyptians who were following them.

Wholesale murder seems to have been that autocratic God's chief delight.

Then God murdered the people of the land of Canaan, desecrated their homes and destroyed their cities in order to give their land to the Jews.

All this was done notwithstanding the fact that there was plenty of vacant land in the world which God might just as well have given to the Jews without all this murder and destruction.

Afterwards God ravished the land and destroyed the cities of the Jews and caused them to be carried away into captivity to that wickedest of cities, Babylon, so we are told, in order to *reform* them.

We are told too how God fed the early Christians to the wild beasts in the Roman arenas and how the "pagans" of that day enjoyed the sport.

How he sent the Christian armies out to "convert" the pagans or else murder them. (It seemed to matter little which occurred.)

Is it any wonder that the God of the Kaiser did the same to the Belgians and people of Northern France, or that the God of the Turks was equally as attentive to the Armenians?

We laughed when the Kaiser said, "I und Gott," and "Gott mit us," but

Haven't our autocratic religious and political rulers always said the same thing?

Which is the greatest monster?

Man the autocrat, as typified by the

Kaiser, Sultan and similar rulers, or God the autocrat as interpreted to man in the past and present by all religionists?

Let each one answer the question honestly to himself after studying and analyzing the history of both.

When this is done there can be only one conclusion and that is that man in his ignorance and lack of understanding has made his God an autocrat the same as he has made his King or Emperor an autocrat.

We must conclude also that man makes his own religious life the same as he makes his own political life.

When we examine the evidence before us with a calm, dispassionate and unprejudiced mind free from all bigotry,

We conclude that autocracy is no better for heaven than it has been for earth.

And that democracy, being an improvement over autocracy here on earth, ought to be an improvement over it in the next world.

What then is our first step to "Make the Next World Safe for Democracy?"

See where the idea of God the autocrat originated.

Know that all religions and their Gods are man-made.

Take the history of the Christian religion as an illustration, for it is similar to that of all other religions, except as to minor details, in its origin.

It is founded on certain biblical statements attributed to Moses and Jesus.

Moses had been brought up by the daughter of Pharaoh at the latter's Court and was by education and training an autocrat.

In leading the Jews out of the physical bondage of a political autocrat he took them into the mental and soul bondage of a religious autocratic God in which the orthodox Jews of that race have remained to this day.

Jesus was a democrat and taught the democracy or oneness of all life.

He brought a new interpretation and a deeper understanding of the old religions, just as is the Sears Philosophy doing to-day.

He taught men that *forms* were only accessories; that it was the *consciousness* back of all forms which was the reality.

The religion taught by Jesus is *not* the Christianity of to-day.

For three hundred years his followers taught their understanding of his interpre-

tation in their own individual way and organized many different Churches.

During this period of time they gradually lost the *consciousness* Jesus had taught them to develop.

They lost this consciousness in their attempts to hold strictly to the forms and ceremonies which had been handed down to them.

In 325 A.D. the Niocene Convention was held and delegates from the Christian Churches were in attendance.

After seven years of conferring the Christian Church as it is known to-day was organized with Constantine, the autocratic Roman Emperor, as its god-father.

This organization took over the forms, ceremonies and authority Jesus had given to his disciples but it failed to get the

consciousness Jesus had taught his original disciples how to develop.

This organization was like a man who could repeat the contents of one of my books word for word from beginning to end, *but he did not know nor understand one single principle taught in it.*

He had all the form and methods taught therein but failed to absorb any of the *consciousness* it taught.

Heretofore it has always been through some autocrat that the world has received its political, religious and so-called spiritual teaching.

When any religious democrat, like the man Jesus, has attempted to teach a larger interpretation and a deeper understanding of religion he has invariably been crucified, nailed to the cross metaphorically, his teaching discredited by the "powers

that be," the autocracy, or else captured and then promulgated by autocracy as in the case of Christianity.

It was a knowledge of this truth that caused the man Jesus to say: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."

This religious autocrat has always created a God of form, with angels, masters, higher intelligences, etc., for man to worship and obey.

This God with his heavenly nobility was to rule the next world the same as the King and his nobility did here.

When we see the truth of this, our next step to take in order to "Make the next world safe for democracy," is to

Begin to *reform ourselves*.

We should clean out from our con-

sciousness all the old, ignorant, destructive race thoughts, ideas, conceptions, images, etc., of an autocratic God the same as we have been doing with autocratic Kings, Emperors, Czars, Kaisers, etc.

Did you read in the news dispatches the other day where the head of the greatest political democracy in the world called on the ruler of the greatest religious autocracy in existence to-day?

In referring to this incident we do not wish it understood that we are condemning the act, neither are we approving it; we are simply repeating the statement of fact.

The same news dispatch was printed under the heading of "Pope blesses Wilson and America's cause."

Do you think it would be possible for the ruler of the world's greatest religious

autocracy to *really* bless the world's greatest political democracy and its representative?

Wouldn't such "blessing" be only words, a mere matter of form, rather than words with the *consciousness* of a real blessing back of them?

How do we *reform ourselves*?

By doing our work of reformation upon ourselves instead of upon the "other fellow," as has been our custom in the past.

By living our ideals instead of worshipping them as idols as all autocratic religions have taught man to do.

By making our ideals real—a part of us, instead of building them entirely outside of ourselves as all autocratic religions have taught man to do.

Just as the development of the human brain and intellect has enabled man to

evolve from the brute or animal state of primitive man to that of the intellectual giant and highly civilized human being of to-day,

So will the development of man's finer, his psychological or soul faculties, enable him to reach a still greater and higher estate, that of the super-man or God-man, where he is the master of all conditions of life both here and hereafter.

This is what the Sears Philosophy teaches mankind.

Then and only then will either this world or the next be really safe for democracy.

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